

Light:

A Journal of Psychical, Occult, and Mystical Research.

"WHATEVER DOTH MAKE MANIFEST IS LIGHT".—Paul.

"LIGHT! MORE LIGHT!"—Goethe.

No. 373.—VOL. VIII. [Registered as a Newspaper.] SATURDAY, FEBRUARY 25, 1888. [Registered as a Newspaper.] PRICE TWOPENCE.

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NOTES BY THE WAY.

Contributed by "M.A. (Oxon.)"

PUBLIC MEDIUMS.

The current number of the *New Age* contains the following in the course of an article on "Some Unrepealed Legal Absurdities":—

"That superstition is recognised by the law the statutes in force against witchcraft and the like show. By 9 Geo. II., c. 5, persons pretending to use witchcraft, tell fortunes, discover stolen goods by skill in any occult craft or science, are punishable by imprisonment; and by 5 Geo. IV., c. 83, persons using any subtle means or device by palmistry or otherwise to deceive British subjects are to be deemed rogues and vagabonds. Accordingly, Miss Rosa Baughan's palmistry—forecasting and the efforts to discover fate by handwriting—subject the 'crafty' prophets to the stigma and penalty of rogues and vagabonds. Slade, the Spiritualist, and Neptune, the astrologer, were arraigned under this law, and the host of thought-readers, Theosophists, and other psychological mystery-persons who are investigating the supernatural, possibly for the benefit of science, and certainly to the harm of no one, are liable to punishment for the practice of their peculiar fads."

It is now some considerable number of years since I put forth a little tractate dealing with this subject. Some stray copies, I believe, are still to be had at 16, Craven-street, but practically the pamphlet is out of print. Since it was published the world has moved, and I am not altogether without hope that the time has come when another blow at these "unrepealed absurdities" may be of use. The immediate cause that led to the publication of my pamphlet (*The State of the Law of England as it Affects Public Mediums*) was the drawing up of a memorial on the subject by the British National Association of Spiritualists *apropos* of the Slade case. I presided over the committee that undertook to draft the memorial, and I found it my duty to study the subject. The result was that I became deeply impressed with the dangers that beset the practice of mediumship from the very state of the law itself, as well as from the way in which statutes were wrested so as to apply to that which, when they were framed, was unknown to the Legislature that framed them.

Let me state once more what I put at greater length in the pamphlet to which I refer, as well as in another entitled *The Slade Case*. Noting in *limine* that the statutes under which mediums may be attacked were all framed for other purposes, and are wrested and distorted by such an application, I make this my first cause of complaint. There is nothing in the exercise of public mediumship which constitutes any offence, any cause of public danger, justifying a search through the statute-book for some obsolete enactment, framed long years ago for quite another purpose, which may be twisted and distorted

to what it is sought to constitute a new offence. I believe the educated opinion of to-day will support me in that contention. I am not considering the question whether, from the point of view of the Spiritualist, the practice of mediumship in promiscuous circles for gain is or is not desirable. That is a separate question. I contend here and now from another point of view altogether that these old enactments should cease to cumber the statute-book.

And now, how may a medium be proceeded against? If he receives any pay for his time and trouble, as all men who live by their professions do, he may be indicted at Assizes, Central Criminal Court, or Quarter Sessions for obtaining money by false pretences. It is true that this particular Act is not very cheap or easy of application. It is necessary for the prosecutor to prove that a false representation was made by the medium, and that he was aware that he was making false claims for the purpose of defrauding. He must prove also that the medium did in fact get his money out of the prosecutor in consequence of his believing these claims to be true. This engine is, therefore, more likely to be directed against pretended mediums than to be used against genuine psychics. I have no word to say against it on that score. Spiritualists have always been more active in the suppression of attempted fraud of this description than any other body of persons. They know the genuine thing, and can more readily detect the imitation; also, they are not so likely to be deceived by clever tricks, or to be imposed on by pseudo-scientific pretences. Let this, therefore, stand aside with the remark that in the practice of genuine mediumship there is no question of false pretence; and that, where such false pretence is really made, all Spiritualists will gladly join in applying the law.

Another aspect of the matter is this:—On the trial of any indictable offence, the accused may be convicted of *an attempt* only. So that it would not be necessary actually to prove that fraud had been successfully accomplished, but only that the medium had tried to cheat. This Act carries a punishment for the actual offence of five years' penal servitude, or of imprisonment, with or without hard labour, for any term not exceeding two years, and of a term of imprisonment, with or without hard labour, for the mere attempt. This punishment—two years' imprisonment with hard labour—is a most terrible one to any man, however coarse his fibre; to a true sensitive it would be well-nigh unendurable. And a long experience has made me very dubious as to the power of even the oldest Spiritualists to decide with any approach to certainty upon the reality of some of the rarer and more fugitive phenomena. Be that as it may, and I am sure I have seen mistakes made in perfect good faith, the police-court is not the place for thrashing out so difficult a matter: it needs patient and painstaking observation again and again repeated by competent observers, not the methods of the Old Bailey.

It is the Vagrant Act, however (5 Geo. IV., c. 83, sec. 4), that is most likely to be put in force. The exact words

of the Act provide that "any person pretending or professing to tell fortunes, or using any subtle craft, means, or device, by palmistry or otherwise, to deceive or impose on any of his Majesty's subjects" shall be punished on conviction as above stated. Now, first of all, a medium is not a vagrant. He has usually a home, and can be found there; in fact, it is his business to be at home to receive his visitors when he does not go to their houses. In any case he can be easily got at. To call him a vagrant, and to pursue him as such under this statute is a monstrous thing; a wresting of the law from its intent; a perversion of justice; a thing never intended by the Legislature. Next look at this point. A plain man would think that it is a subtle craft or device to pretend to wrap up half-crowns in small paper parcels and sell them at some absurd rate, say sixpence, the fact being that halfpence were substituted for half-crowns. A plain man would think that such of her Majesty's subjects as bought these precious parcels were "deceived or imposed on." Yet the Court of Queen's Bench decided that such offence does not come within the Act, while Mr. Flowers decided that Slade's slate-writing did. The Court of Queen's Bench, with a wisdom rare as it is admirable, decided (I am not using legal language now) that if a man were so foolish as to be taken in by such a device he richly deserved what he got. I wish all decisions on Spiritualism could be governed by such refreshing wisdom.

On this specific point I complain that there is no word in the Act about fraud. The mere pretence and profession of mediumship of any kind is aimed at when this Act is sought to be applied. The medium is contrary, as Mr. Flowers put it, to "the known course of nature," and three months' imprisonment with hard labour is the penalty for this alleged flying in the face of nature. Three months! Why a free and enlightened Briton may pound his wife into a jelly, or kick her till her own mother would not know her disfigured form, for a far more trifling penalty. The vivisectionist may have a State licence to commit what are too often acts of gross cruelty on unoffending animals who cannot protest against his hacking and hewing, in hope that he may discover some means of alleviating one of the "ills that flesh is heir to"; but the Spiritualist may not study the nature of his own soul, the evidences of his immortality, the whence and whither of his spirit. He is contrary to "the known course of nature," this medium. Give him three months, and be done with him. "Know thyself," is the wise man's advice. You shan't, says the law, or I'll give you a vagabond's three months.

I do not think that public opinion, once really acquainted with the facts, will sanction any such method of procedure. The rack and the thumb-screw have gone to the museum, and this statute is as antiquated and cruel as they were. Public opinion has risen above such modes of expressing disapprobation of an opponent's line of thought or action.

One more engine for stamping out the medium remains to be noticed. There is an Act (9 Geo. II., c. 5) which, after repealing one of the old witchcraft enactments, provides that "any person who shall pretend to exercise or use any kind of witchcraft, sorcery, enchantments, or conjuration, or undertake to tell fortunes, or pretend by his or her skill or knowledge in any occult or crafty science, to discover in what manner any goods or chattels, supposed to have been stolen or lost, may be found . . . shall for every such offence suffer imprisonment by the space of one whole year without bail." He is further to stand in the pillory, and find sureties for good behaviour. The pillory

is abolished, but the rest remains in force. To put the matter plainly, every medium, every time he sits for spiritual manifestations, if this Act were made, as doubtless it might be, to apply to him, is liable to a year's imprisonment for each act of his mediumship.

I believe this Act has not yet been set in force against a medium. But it may be, and, in setting forth its provisions, I have sufficiently branded it with condemnation. Of all these enactments as wrested to apply to the profession of mediumship I complain, and I confidently ask that they be abrogated, or at least that they be so limited and defined as to show that they do not apply to that against which they are sought to be directed. We are slowly learning something of our own spiritual nature, and of that spirit-world to which we are all surely going. It is a monstrous thing that all who concern themselves with this investigation of universal and paramount interest should be in risk of indictment at common law. There should be no such power, even if it be never exercised.

THE WHITE BIRD OF OXENHAM.

The following true story, illustrating a well-known tradition in the ancient Devonshire family of Oxenham, may interest the readers of "LIGHT." The tradition runs that an apparition of a white bird is always seen when death approaches any member of the family.

Mrs. W., an old friend of mine and also of the Oxenhams, related to me the following personal experience, confirming the popular superstition, as it was called.

A good many years ago an old manor-house, belonging to the Oxenhams and since pulled down, stood on the outskirts of the little seaside town of S., in Devonshire. At the time to which Mrs. W. referred, a young daughter of the Oxenhams lay dying of consumption in the old house. The mother and nurse had kept watch for many nights, and were worn out with anxiety and loss of sleep.

Mrs. W. persuaded them to let her sit up with the patient one night; and without leaving the room, they consented to accept a little sleep in their easy chairs. Mrs. W. had watched for several hours: mother and nurse sleeping the sleep of exhaustion. The poor girl lay in a state half-sleep, half-stupor, on the old-fashioned four-post bed, the tester of which reached the not lofty ceiling. It was winter; the door fast closed, and window shutters shut. A shaded lamp and a fire lighted the room. About three in the morning, suddenly, and apparently from the top of the bed, a white bird like a pigeon flew *noiselessly* out, crossed the room, and seemed to perch on the pole of the window curtains. Mrs. W. assured me that she had absolutely forgotten for the moment the traditional story, her thoughts being altogether occupied with the mother's sorrow and the poor young girl's hopeless condition. Her only idea at the appearance of the bird was fear lest the patient should be disturbed if it flew about the room, as it would presently do, she thought.

She softly awoke the nurse, and said: "Nurse, a pigeon has got into the room somehow; perhaps it is a tame one, and has hidden itself till now. Let us get it out quietly if we can; it is there, somewhere, on the curtain-pole, in the shadow." Nurse turned pale, and shook her head: "Nay, ma'am, there's no pigeon in the room; it's the white bird of Oxenham, and my poor young lady will die before sunrise. I have seen it before, and it was never a false sign." At first Mrs. W. would not accept this interpretation, and getting on a chair felt gently along the curtain-pole—in vain. And then she saw that no pigeon could have found room between the tester and the ceiling, nor was there any other possible perching or hiding-place in the room for such a creature.

She neither found it, nor saw it more. Before sunrise the poor young girl was dead.

M. B.

TWO FRENCH BOOKS.

Those who are acquainted with the literature of French Spiritualism are well aware that there is in it a certain lack of that robustness which we find in the same kind of literature in Germany, America, and England. The scientific spirit that was the glory of France some generations since appears for the time to have left it, and in its stead we have a weak flimsiness of thought which is somewhat distressing to those whose interest in France and its people is still very great. It is then with some satisfaction that we find in these two books, *Episode de la Vie de Tibère* and *L'Abbaye des Bénédictins*, evidence of considerable power, even if we are forced to speak hardly of the subject matter of the books themselves.

That French Spiritualism, notwithstanding the split in the camp, cannot get away from the theories of Allan Kardec we all know, but these books, we think, are the first outcome in the form of a novel, for the two books really form *one*, of the peculiar views of that eminent French Spiritualist.

The term *novel* may be objected to, as the stories profess to be communicated by the spirit of John Wilmot, Earl of Rochester, Charles II.'s Earl, through the mediumship of Mdlle. K. Yet without very serious evidence it cannot be accepted that the Earl of Rochester, or the Earl of anything else, has told these stories. A mere preface by the gifted peer is not sufficient.

The episode in the life of Tiberius is a frightful story of despotic cruelty, lust, and shame. The pictures are graphic, but repulsive. With the central figure, that of the profligate Emperor, this could hardly be otherwise. For what good end even John Wilmot could communicate this history of wickedness, it is difficult to conceive. Nevertheless, there is a weird fascination about it all, that is strange in its vividness. One feels present at all the scenes, for the story seems to be told by an eye-witness.

All the characters in the *Episode* die, and are *reincarnated* in the second chronicle, that of the Benedictine Abbey. Here again, notwithstanding the loathsomeness of the details, the lifelikeness is very curious. One feels again that one has a veritable picture by an eye-witness of that unholy time in European history when each baron dwelt in his own fortress and did pretty well as he liked with his family and his vassals. The people who live at the castles round the Benedictine Abbey are certainly no better, and, if possible, a trifle worse than when they were engaged in the heartless debaucheries and cruel intrigues of the Imperial Court. It would presumably take a good many incarnations to purify a personage like Tiberius, but when he re-appears as the Comte de Mauffen, he seems, if possible, even more wicked than he was before. Though he tells the spirit of Rochester a story of crimes of the most astounding description, yet he draws a veil over the worst. One is reminded of that Pope of whom Gibbon, after recounting the commission of the most amazing atrocities, pleasantly says: "As to his greater crimes, history is silent."

In the *Abbaye des Bénédictins* all the people are evil with, perhaps, the exception of a certain alchemist monk, and he does not seem to mind living in an abbey which he knows to be a sink of depravity too horrible to contemplate. There are some things told in this book which are scarcely translateable, and make one almost wonder whether the amiable John Wilmot may not inspire other French mediums, say Zola.

That they all get punished goes without saying, but the punishment does not seem to be serious. Tiberius, otherwise the Comte de Mauffen, when he has finished his presumably second earthly career by being pinned to the mast of a pirate ship, appears to have some aspirations towards good very quickly, and these aspirations help him on wonderfully. A man who has been in the cheerful habit

of running golden pins into babies' hearts so as to suck their life blood in order to keep himself young, ought not to get off by what is little better than an apology. Yet, as far as one can see, that is about the gist of this veracious history. Tiberius, Comte de Mauffen, as we say, finished his Mauffen career by being pinned to the mast of a pirate ship, he having during the latter years of this incarnation taken to that romantic mode of life. His crew and his three faithful companions were killed at the same time. These pleasant people after death seem to have gone away in a phantom ship along with the Count; they play at dice, dance, and go through the most terribly fantastic performances. Tiberius soon gets tired of this and finds he is being punished. He tries to pray, but cannot for a little while.

"Then I seized on the idea that I should be saved if I succeeded in finding a sentiment, a single thought which could penetrate to that divinity which I had despised on the earth because it promised me neither gold nor vulgar pleasures. I redoubled my efforts, and, suddenly, a gentle warmth seemed to pierce through me, the heavy weight which oppressed all my being was lightened, and I was able clearly to formulate this thought, 'God of pity, pardon my sins, comfort me; and Thou Jesus, Who hast suffered for us, teach me the truth.' At the same moment a light surrounded me, and from my being there sprang a shining jet which rose like a fountain in silver drops, and dissipated the thick shadows by which I was surrounded."

Let it be borne in mind that this personage had spared neither man, woman, nor child; had bathed in blood regularly among other incidents of his interesting incarnation; had sold himself to the devil, and only turned to God when he found "Lucifer" did not come to help him. That he was punished is true; he had to haunt the places where he had lived, and go over all his crimes again, and be worried by the children he had killed, and by their mothers, and generally to have an uncomfortable time. The children, maidens, and others, nevertheless, seem to be but foils for bringing out the iniquity and condescending repentance of this late incarnate *beast*, and the almost equal iniquity and easy repentance of his companions. For instance, Comte Lothaire de Rabenau, who had, notwithstanding the innate nobility of his character, played the part of a counterfeit prior of the Benedictine Abbey, and had founded a peculiar branch of the Holy Brotherhood who were released from their vows every night from midnight to cock-crow, and who maintained a curious intercourse with the neighbouring convent of the Ursulines, by means of subterranean passages—this eminent person, just after he died, meets his guide and protector, who looks at him with a sad tenderness, and says, "Again the struggle has been in vain, and you have allowed yourself to be overcome by your impetuous passion." (He had indeed!) "You are condemned to wander on the earth, and your punishment will be to see with the piercing sight and to hear with the delicate hearing of the spirit, all those you have left in this world—you will feel all the weariness of disenchantment." He did, and surrounded by spirit friends he makes moral reflections after the manner of Fénelon. Yet this amiable penitent had committed enormities which the repentant Tiberius might sometimes have envied.

What good purpose this history of impious crime can fulfil it is not easy to see. The comparatively few pages that tell of the repentance, and of the acrid moral fluids that troubled the giant criminals when in contact with their disincarnated companions, do not in any sense redeem two books, which, under the guise of Spiritualism, have helped to increase the cloud of impurity which hangs over the literature of France.

π.

JOHN BULL has suffered the idea of the invisible to be very much flattened out of him. Jonathan is conscious still that he lives in the world of the unseen as well as of the seen. To move John up you must make your fulcrum of solid beef and pudding; an abstract idea will do for Jonathan.—J. RUSSELL LOWELL.

"WHAT STORM IS THIS THAT BLOWS SO CONTRARY?"

BY F. J. THEOBALD.

It is about fourteen years ago that I first made the acquaintance of Mrs. R. She was the landlady of a large boarding-house on the south coast of England, and I went to lodge with her. We soon became intimate, and for many successive years, continued intercourse brought us into strong and friendly sympathy.

Her husband was a great invalid, and it was on his account that she had entered upon this undertaking, hoping to establish a home for the support of her young family. Both Mr. and Mrs. R. were earnest Christian people, in the best sense of the term, but they had for many years belonged to a sect of religionists, whose creed was narrow, and whose theologico-ecclesiastical discipline was rigid, exacting, and severe. I do not know what they called themselves, but one of their rules was that their members should not attend any place of worship but their own.

I never spoke to Mrs. R. of Spiritualism. In those days I used not only to think it wisest never to mention the subject unless circumstances led up to it, but I made a point of putting all my Spiritualistic books out of sight. I still maintain the same reserve in speaking to the uninitiated, but I make no such concealments in the disposal of my books.

I soon found that Mrs. R. was, like many others, an unconscious medium; but it would have shocked her to suggest that the interesting experiences which she narrated, were the work of her guardian spirits. She so simply believed in "the Lord's dealings" with her, that she did not need a belief in modern Spiritualism to bring her more *en rapport* with the spirit world. This, which is truly one of the best uses of Spiritualism, is also the foundation of all deep and saintly piety; and my strong impression is that no one can scale the heights of Christian experience, even by following out the course which is open to all Christians, without developing something which Spiritualists can recognise as mediumship. I had, therefore, no desire to disturb her mind by any reference to that subject which has been, both consciously and unconsciously, the great feature of my own daily life from my earliest years. Thus it was, that we had been close friends for two or three years before I felt led to speak to her of my own mediumship.

It came about in this way. On returning to my rooms one winter, I found Mr. R. sinking rapidly, and in about a week he passed away. On the afternoon of the day of his release, as I was quietly reading, I felt the presence of spirit friends, and knew that someone wished to write through my hand. I had for weeks been waiting for a message for a friend, and as I took pencil in hand, concluded that at last this long-looked for communication would be given, but to my great surprise my father wrote as follows:—

"DEAREST F.—We were present, for we felt drawn to the side of one, with whom you have for some time been sympathising deeply. Rejoice! for his agonies are over. His spirit, as yet unconscious, is in the care of many loving spirits who have been watching over, and helping him.

"His dearly beloved wife is receiving help from the Lord.

"Yes, it is as she says, 'the Lord': for we His ministering spirits are His agents, sent by, and for, Him.

"Christ Himself was by the dying saint.

"My loved ones, if you will all, but live in true, earnest prayer, and so keep in harmony with pure spirit-life, then will you receive high help, and your passing on will be joyous. Ah, so joyous! But live on in full trust. Do, with all your might, whatever your hands find to do. Turn neither to the right nor to the left, but follow onwards, ever through the path of love and trust, that leads up to God. For God is love!

"Set a watch over your every thought and action. Thus

your lives may be attuned to harmony, for God is Love, Joy, Harmony. Fear nothing for the good of Spiritualism.

"In all matters there is *evil*, i.e., the reverse to good, the use and the abuse. So it must be, with even the high and holy work of the spirits. All is tending on to the highest good.

"Adieu, my loved child. Your loving parents write and your group send much love and true sympathy.

"Sympathy is god-like, for it is born of God.

"Cultivate loving sympathy with your fellow creatures, even where there is a repellant aspect, difficult to get over.

"Leave off."

As the beginning of this message referred so directly to Mr. R., I felt that it would not be right for me to keep it back from Mrs. R. And yet I did not quite know how to act, as it would have grieved me much to add to her sorrow, by introducing the hitherto unrecognised subject, which, for all I could tell, might even be repugnant to her.

In all matters I am sure we are guided by our ministering spirits, and so I know I was led to tell her of it as I did, when she came in to see me in the evening of that day. In the course of conversation, I said, "You know I am a Spiritualist, and that I have what is called 'writing mediumship'?" I feel I ought to tell you, that this afternoon I received a message referring to the passing on of your dear husband. If you would like to hear it, say so—but I will not refer to it again unless you ask me."

No reply was given, and no more was said about it, that evening.

Mrs. R. almost daily came to see me. We always had plenty of topics of mutual interest to converse upon, and I was as glad to see her, as she was to exchange the weary bustle of her busy life, for a little quiet restful time in my rooms.

A week passed after the interview I have mentioned, before the subject was renewed, when, in her quiet way, she said: "I thought you were going to read me that message you told me about?"

"I was waiting for you to ask for it," I replied. "Would you *really* like to hear it?"

"Yes, I *do* wish to," she answered.

Never shall I forget her look of utter astonishment as I read the spirit words to her. She listened breathlessly, and when I had finished, exclaimed, "*Is that Spiritualism? It is beautiful. Wonderful!*" And it confirms my dear one's last words, for he told me Christ was standing by his side!"

We talked long together that evening, and I told her of all that the knowledge of Spiritualism had been to me, during the years of illness that had laid me aside in solitude. "Now," I said to her, pointing to the MS. volumes of my spiritual diary standing on my bookshelves, "those books are full of messages I have received upon all kinds of subjects. Whenever you would like me to read you some of them, come to me, and I am sure it will comfort and help you."

I recall with pleasure the happy times we spent in this way, during those winter months, the delight with which Mrs. R. listened to the spirit-teachings, and the brightness which her growing belief in the truths of spirit communion brought into her sad life. At last, after some weeks had passed, I said one day, "It is very rarely I offer to have a séance with any one; mediumship is so uncertain, and I always fear lest I should give disappointment instead of help. But you are so prayerful, that I do not hesitate. Pray earnestly for guidance; then, if at any time you feel drawn to come to me, I will take the pencil, and see if any communication can be given."

Thus began a series of most interesting messages and experiences, and the following extracts from my spiritual diary will, I think, prove helpful to others who, like my friend Mrs. R., are longing to know more about this wonderful subject. The first time Mrs. R. felt suddenly impelled to come to me, I had two friends with me, Miss

S. W. and Madame B., who had brought a planchette with her. A short message came for Madame B. and a test was given.

Three or four days later, I find entered in my diary as follows :—

"February 14th.—Present, F. J. T., S.W., and Mrs. R. I, not so being well, felt very unfit to have a sitting, and determined *not* to have one, especially as hindrances arose, which put off the séance more than an hour later than the time fixed at first.

"When the letter 'L.' was written I felt sure it was to be 'Leave off;' instead of which came, in the usual rapid writing:— 'Let not your heart be troubled, ye believe in Me believe in Him that sent Me.' Here follows a message of too sacred a nature to publish, after which the writing went on :—

"My dear L., I your loving and fondly loved earthly father am oftentimes by your side. Be always trustful (as in truth you strive to be), and the angel world will be even closer than ever, as your belief in our power to communicate, will help us to get to you. I have been to see dear C. (the spirit here gave the name he always used), your loved husband. He is in truth drawn to you, in loving care, but is so rejoicing in his recent freedom. . . . We will tell you more another time. . . . Your own most loving father writes."

"When the writing had stopped, and the message had been read, Mrs. R. told us that she had especially and most earnestly prayed, that if it was a wrong thing to investigate Spiritualism, her path this evening might be blocked up, and that she might not receive any token. If, on the contrary, it was the 'Lord's will' to give her a message, she might hear from her father, and know of his approval. When the hindrances arose, putting off our séance, she began to take it as the sign asked for, to keep her from the subject."

Two days passed, when again she felt led to come to me, and I always believed it to be a sign to me to take the pencil, whether I felt any influence or no. Therefore we joined *en séance* again. First came a few words for S.W.; after which was written (I again quote from my diary) :—

"MY DARLING L.,—I am very glad to send you a word of love. I am assured by your dear father that, in a prayerful spirit, no harm can come to you if you take up Spiritualism. It is true I shrank from it when in the body, and I do not know much about it yet, but I do know that I find myself in a very lovely home, and that I am permitted by God, our loving Father, even to re-visit all I loved, and I still have a share of their joys, and power, I trust, to alleviate their sorrows; and by this means, we do not feel the sorrow we otherwise should. . . . My darling, I can never, never love you as I ought for your tender care of me in my suffering hours. . . . My true love to all our children. Tell them their suffering, erring father bids them hold fast to the truth, as it is in Christ, alone; but not to resist the blessed influence that may come by the prayerful use of Spiritualism.—Your very affectionate husband, "C. C."

Having read this to Mrs. R., she said it was a direct reply to the request she had made before coming to me, that her husband would let her know his present thoughts about Spiritualism.

For myself, I was much astonished that he should have come through my mediumship so soon, because during his earth life he held quite aloof from me, *conscientiously*, because he knew I was a Spiritualist. Mrs. R. was struck by the characteristic style of the message, commencing and finishing, in the way he always did when writing to his wife. I naturally expected him to sign his full name, but Mrs. R. said he never put anything but initials.

The next entry in my diary of a sitting with Mrs. R. was on March 8th. I was ill, and felt very unfit for any thing, and as I took the pencil remarked that I feared we should not get much, but rapidly came the following :—

"Yes, we mean to speak to you of the glorious theme, God's Love, which is embodied in Christ, and so is in a tangible, visible form, so that the finite mind can grasp it, and can love and trust implicitly.

"My dear ones, the more you trust the more you will have power to do so. I did try to trust in the Lord, and when I came

here and found I was just the same in spirit, only free from suffering, I prayed to the Lord, and I saw Him! He was by my side when I was dying. I knew it, I felt it, and when I aroused to consciousness from the sweet sleep that announced my birth into spirit-life, He was still there! He the altogether lovely! And yet, my heart, whilst rejoicing with joy unspeakable, was still drawn to you, my darling! And I felt that the spirit could not be fully satisfied without your presence; for I was drawn to you by all the ties of affection born of our long years of mutual sympathy, our mutual desire to know the Lord. I said, 'L. shall know I am with her; if it be really the Lord's will He will make it plain.' And my joy is added to. I hardly dare say it, and yet God gave us to each other to love, and so I may say, that I could not have been entirely happy to have been taken, where I could not at all have seen you, and been able to help you.

"This spirit intercourse could not be removed by death!

"Blessed be the God over all, the God of Abraham, of Isaac, and of Jacob, the God of our fathers. He is the same, loving us and knowing our infirmities; He pitieth, even as a father. So He let me come, and I thank Him for it. My joy in the ever-presence of Christ is deep. I cannot find words to tell you what He is like. I can only say He is the altogether Lovely, the altogether Pure, the Essence of the very Essence of all Goodness. No, I can say no more.—Your loving husband, C. C.

"Mrs. R. had asked mentally, before coming to me, that, if possible, her husband would describe to her the appearance of Christ."

(To be continued.)

VISIONS IN CRYSTALS.

"In 1842," says Dr. Collyer, "an old worthy friend, of whose strict veracity I have no possible doubt, came from Burnham with a relative to transact some business in London, and during the time of my absence from home with his relation, he took up from sheer curiosity a small oval mounted crystal, which I had been using without effect shortly before, and which then stood upon the table; and after examining it and trying to guess its use, he observed it become clouded. This at first he attributed to his breath, but upon further observing it, the cloud, as he expressed it, appeared to open like a pair of ostrich's legs, which gradually resolved itself into the form of a skeleton. He has since told me that at the same time he felt so great an oppression of giddiness and alarm that he immediately replaced the crystal, and was a considerable time before he could throw off the unpleasant sensation it had produced. It was not until nearly two years after this that he ventured to tell me the circumstance, but I could never by any means induce him to inspect the crystal again. It is remarkable that a few months after this happened his relative, with whom I was absent, died. In this case there was no embodiment of thought, no angle of incidence equalling the angle of reflection, and it would be difficult to persuade my friend, a hale and hearty farmer of fifty, that at noonday he was dreaming." "To this day," continues Mr. Christmas, "it is customary in Lancashire to consult a seer in cases of lost property, and the writer has been informed by persons whose veracity could not be questioned that they had themselves done so with successful results. No kind of divination is more ancient; no kind has been more continuous; every age produces its examples; a cognate mode of inquiry into futurity is practised even in the Sandwich Islands."—*The Twin Giants*, Vol. II., p. 247.

CHURCH OF THE FUTURE.—*Apropos* of church attendance, the following item from the discourse of Rev. M. J. Savage last Sabbath may be noted :—"The church of the future will be a universal church, a unified congregation expressive of the highest truths of life. It will be natural because it will be the embodiment of nature itself. It will be a gathering free to all, whose creed will not be a bar across the entrance, but a guiding word over the pulpit. It will be a place where all men may come together once a week, upon a common level of higher thought, where the absurd conditions of life, the petty troubles and difficulties may be forgotten for awhile, and where the influence of restful and recreative communion in noblest thoughts may be felt. It will be a divine church because it will contain the highest and best of life."—*Malden City Press*.

THE inquiry is not, I take it, whether the inhabitants of the invisible spaces do really come hither or no, but who are they that do come?—DE FOE.

OFFICE OF "LIGHT,"
16, CRAVEN STREET,
CHARING CROSS, W.C.

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Light :

EDITED BY "M.A. (OXON.)"

SATURDAY, FEBRUARY 25th, 1888.

TO CONTRIBUTORS.—Communications intended to be printed should be addressed to the Editor. It will much facilitate the insertion of suitable articles if they are under two columns in length. Long communications are always in danger of being delayed, and are frequently declined on account of want of space, though in other respects good and desirable.

AN OLD CONTROVERSY WITH A MODERN APPLICATION.

I

(Continued from page 79.)

The following is Mr. Palgrave's letter, in reply to Professor Tyndall:—

SCIENCE VERSUS SPIRITUALISM.

"To the Editor of the 'Pall Mall Gazette.'

"SIR,—I regret that Professor Tyndall, well qualified in some respects to throw light upon this controversy, should have infused so much heat into his correspondence. I have not seen so much irony attempted for a long time; and though the quality appears to me not quite equal to the quantity, yet on this point perhaps I am not an impartial judge. One thing, however, is unquestionable: the Professor is very angry; and as a philosopher in a fury sinks at once almost to the level of 'a Christian, or an ordinary man,' he has adopted a style of attack in which I have not the wish, as I am sure I have not the ability, to follow him. I shall, therefore, take the liberty of assuming that the fever-fit of passion, as it certainly is hasty, will also prove to be transient, and, (in the hope of this) much as I dislike newspaper controversy, proceed at once in the plainest language, to those points in his letter of the 18th which require notice.

"The question which I ventured to raise on the 16th was so simple and involved so little of any technical character that even professional exclusiveness, one would think, might allow that it falls within the cognisance of a 'layman.' Faraday, amongst other 'conditions' * of holding a scientific investigation of 'Spiritualism,' had required Mr. Home to reply whether he would be glad if the delusive character of his 'manifestations' were exposed, and would gladly help to expose it; and whether he admitted the utterly contemptible character both of them and of their results for anything of any value to mankind. These inquiries formed an integral part of his preliminary 'conditions,' and were to be submitted to Mr. Home, at the writer's request, that he might settle whether to go or not. The trial broke down on this ground; and I have incurred Professor Tyndall's wrath for remarking that it was natural it should do so, inasmuch as Faraday thereby required the Spiritualist to confess himself wholly and foolishly in error before he entered on the trial. I maintained also, and am disposed to maintain still, the Professor's sneers notwithstanding, that there were but two courses open to Faraday—to refuse a trial, or to give a fair one in the common judicial sense—a trial, in a word, in which the judge does not begin by defining the verdict.

* As Professor Tyndall cavils at the word 'challenge,' I here use that employed by Sir E. Tennent. 'Challenge' was used by me only for brevity's sake and because, coupled as it was with the distinct explanation given of Faraday's reluctance, I did not think it possible that any one could affect to mistake its meaning."

"Arguments such as those now brought forward by Professor Tyndall, that Faraday was reluctant to re-open a matter already decided in his own mind, that it was honest to make his feelings known, and the like, are wholly beside the mark: they serve only to provide a rhetorical cover to evade the real point. From the earliest moment, in short, at which any man consented to approach the matter as a judge, it seems to me (as a 'layman,' of course) that he was bound by his own consent to comport himself judicially.*

"It is, however, a most unpleasing and odious task to one like myself to presume to question, in any way, or on any matter, even one only indirectly connected with science,† the judgment of such a man as Faraday. Nor should I have dreamt of doing it even to this degree, had not Faraday's letter been published and paraded by Professor Tyndall, and proposed as the model for his future action, much as Alexander's wry neck was treated by the gentlemen of his household. But I here gladly leave it. Dropping all the 'conditions,' the Professor now assures us that he is prepared to act in the spirit of the letter, and investigate the matter as Faraday would have investigated it himself. No man has a fairer claim to try to 'bend the bow of Ulysses,' nor will anybody rejoice more than I should he succeed in a task, the difficulty of which Professor Tyndall's own modesty would be the first to acknowledge.

"Turning now to the Professor's letter. He has either misapprehended the argument above re-stated, or not thought it worth notice. At any rate he makes no attempt to answer it, unless a paraphrase of Faraday's letter, after his own fashion, be intended for an answer. Two points, however, in his reply remain for remark. He inquires, 'with all distinctness,' on what ground I spoke of the error of judgment which I thought Faraday had here committed, as 'hasty and transient.' I must now regret to confess that I used these words by an effort of what Professor Tyndall calls 'imagination.' That is, regarding Faraday's 'conditions' as (however exceptionally) practically inadmissible, and locking to the well-known modes of impartial investigation which he pursued through life, I conceived that in this case he had, unconsciously, deviated from them. And I shall continue to regard the course which he then took (or was led to take) as rare, though Professor Tyndall now states that he is qualified to deny that it was hasty and transient. The error (if error it was) was one to which circumstances naturally led, and arose, as it were, from the very rebound of Faraday's devotion to truth and justice. But it is another thing to withdraw it from its privacy, and then attempt to pelt down those who, in consequence, comment upon it with the sole view of serving (however feebly) the cause which Faraday served through life. And if, to conclude my reply, Professor Tyndall controverts the epithet 'unadvised' (as applied to his publication of Faraday's letter), I must find my defence in the feeling which prompted me to speak of Faraday's course of procedure in the words which I am now compelled to withdraw. To publish a letter of the dead is always a delicate, almost always a doubtful act. To publish such a letter when it reflects strongly on the living has been uniformly regarded among gentlemen as one of those licenses which are only defensible on the ground of high and indisputable public utility. But to publish it at a time when the character of the living (however little we may be disposed to estimate it) happens to be the subject of legal inquiry, with the avowed intention of biasing the mind of the judge,‡ and this in order to support one's own case in a literary controversy, appears to me an act to which an epithet more forcible than 'unadvised' might with propriety be affixed. This, however, is not my business: it is enough to whisper a *Save me from my friends!*

* "The only pleas advanced on the other side by Professor Tyndall are that Faraday avowed his repugnance 'in moderate language,' and that 'he required no affirmative subscription' to these questions. Professor Tyndall's ideas on propriety of language are so unfamiliar to me that I leave his first plea to stand upon its own merits. The second is a subterfuge. Of course Faraday did not, and could not, require an 'affirmative subscription.' But unless, on receipt of a negative one, it was his intention not to pursue the matter, it is impossible to see why he put questions, which he had already answered to himself. There is no ground for insinuating that they did not form an integral part of the 'conditions' of trial, and, as such, they were to be shown to Mr. Home."

† "To 'acquaintance with the frame of mind in which a philosopher like Faraday ought to approach the study of reputed Spiritualistic phenomena,' according to Professor Tyndall's insinuation, I made no pretence, having expressly disclaimed any attempt to touch on points of that nature."

‡ "See the first and last paragraphs of Professor Tyndall's letter, dated May 8th. The case was concluded before the Vice-Chancellor on May 1st. In the letter of the 18th the Professor seems to have thought it more advisable tacitly to drop this motive."

"Lastly, in return for the crowd of epithets with which (*more Hibernico*) Professor Tyndall has complimented me, may I have one word on my own small part in this controversy? I entered upon it with the wish that (however humbly qualified for such a task) I might further what appears to me the cause of truth by pointing out the particulars which, in 1861, had unintentionally* defeated the scientific exposure of Spiritualism, and which, in 1868, threatened to defeat it again. As this involved raising the question whether Faraday had, in every point of a very difficult and disagreeable business, acted with his usual judgment, I entered upon it (as I have returned to it to-day) with a reluctance and a regret upon which it would be mock modesty to dilate. Looking at his letter, I have also felt throughout that there may be an injustice to the writer in regarding it as the full or final expression of his intentions. Had he been spared to us, it is conceivable that, in 1868, he might have modified 'conditions' which, in 1861, defeated the very object in view. But for this injustice, if it be such, Professor Tyndall, by publishing the letter, by proclaiming it to be the product of 'the utmost coolness and deliberation,' and by endorsing its contents, is solely responsible. What his qualifications to act as the guardian of Faraday's fame, and as the interpreter of his thoughts, may be, it is for the scientific world at large to decide; whether, in fact, to succeed to Faraday's chair be the same thing as to succeed to Faraday. These are things beyond me. But 'laymen' may fairly claim to express themselves on other points, and there are those who, reverencing Faraday in another spirit than that of a slavish hero-worship, remember him as he was—a man above all things hating personal vanity, irritable arrogance, coterie worship, and rhetorical display; never prone to exaggerate the importance of the pursuits in which he was supreme, or think that they qualified him to dictate theology to others; not regarding himself as free from human fallibility, nor claiming exemption from ordinary rules of judgment, nor holding adulation honour; emphatically (if I may be allowed the pleasure of dedicating these insufficient words to so great a memory) a man of honour and scrupulous conscientiousness, a gentleman, and a Christian. Such a character presents an ideal of no easy attainment; but most of those who had the privilege of knowing Faraday, I hope, will judge my imperfect attempt to sketch it correct; and will agree that in the absence of these qualities, or of qualities analogous to them, even the profoundest attainments in science are entitled to no respect and possess but little value.

"*Ira furor brevis.* Thinking better of Professor Tyndall than to regard his letter as a fair expression of himself, I beg leave to repeat the hope with which I began these remarks, and remain, obediently yours,

"Athenæum, May 13th, 1868."

"F. T. PALGRAVE.

Then comes a leading article in the *Pall Mall Gazette* of May 22nd, which is important as indicating the point of view of a responsible publicist, who had the correspondence before him, and who administers some very much needed snubs to the irate Professor.

"SCIENCE AND SPIRITUALISM.

"Whilst the House of Commons has been made the scene, night after night, of a succession of crises or crises (whichever it may be) which decide nothing at all, and which are as wearisome to journalists as they must be to the Ministry itself, our columns have been used as an arena for a spirited contest between controversialists for whom we have the most sincere respect, but who appear to us to have drifted unfortunately into what we shall in future have to describe as a Parliamentary mode of address. The gist of the controversy has been as follows:—

"On the 5th inst. we published a letter from Mr. Tyndall, the gist of which was to convey the impression that Mr. Home had shrunk from an investigation of Spiritualism by Mr. Faraday because Mr. Faraday claimed the right to test the manifestations by his own methods. Next day we published a letter from Mr. Home to the effect that the proposed investigation had gone off because Mr. Faraday had asked for a programme, which Mr. Home could not give, and offering to meet Mr. Tyndall with two other gentlemen to be named by him. On the 7th came a letter from Mr. Tyndall, which, as old special pleaders would say, cravedoyer of Mr. Faraday's

letter. Hereupon Sir Emerson Tennent forwarded the letter to Mr. Tyndall, who published it in our columns on the 9th with other matters of his own, offering in particular to 'witness and investigate in the spirit of the letter' whatever Mr. Home could show. On the 11th we published a letter from Mr. Home saying that he had never seen Mr. Faraday's letter, and (in substance) that now he did see it he thought it a very improper one towards him, and that, as Mr. Tyndall was prepared to investigate the phenomena in the spirit of Mr. Faraday's letter only, he (Mr. Home) would 'wait until' Mr. Tyndall 'can approach the subject in a more humble frame of mind.' On the 16th, Mr. F. Palgrave came upon the scene, observing in substance that he thought that Mr. Faraday's letter was not a judicious one, as it had given Mr. Home a fair excuse for avoiding a trial which would in the result be of great public importance, and that Mr. Tyndall's conduct on the present occasion was open to the same criticism. On the 18th Mr. Tyndall answered Mr. Palgrave's letter with a good deal of warmth, vindicating Mr. Faraday's letter. On the 19th Mr. Lewes wrote an excellent letter, giving some interesting experiences of his own upon Spiritualism, and saying that, whatever might be the character of Mr. Faraday's letter, Mr. Home ought to have been only too glad to have had the benefit of his investigations; and we published yesterday a long letter from Mr. Palgrave replying upon Mr. Tyndall. Having given so much space to the discussion, we are, we think, entitled to make a few observations upon it, and to point out the limitations under which, if at all, it can be carried any further in these columns.

"As our readers will have observed, there are two entirely different questions at issue between our various correspondents. The first is the question whether Mr. Faraday's letter to Mr. Home was a judicious one for the purpose for which it was intended, or whether it was not so written as to offer a plausible loophole for a man who wished to get out of a difficulty, and this again is complicated with the subordinate question whether Mr. Palgrave expressed the unfavourable opinion which he had formed of Mr. Faraday's letter in a becoming manner. Upon this subordinate matter we must decline to express any other opinion than that it has been already debated with a little more warmth and at rather greater length than was quite necessary. However this may be, each party has had his say, and the public can judge between them. With respect to Mr. Faraday's letter, its propriety depends upon the object which the writer had in view. If his object had been to bring Mr. Home to a point, and to leave him no excuse for refusing a challenge, it was obviously injudicious. It should have been very much shorter, and should have displayed no feeling at all; whereas it certainly did display about as much contempt for Spiritualists and their pretensions as could well be put into the space which it filled. It appears to us to involve no disrespect to the memory of a great man to express this opinion. It does not follow that because a man is a great philosopher he is able to write a good lawyer's letter. It is not in lecture rooms and laboratories that we learn the art of controversy, and it is no sort of disparagement to Mr. Faraday to say that a commonplace attorney would probably have written a much better challenge to Mr. Home than Mr. Faraday. Such a scribe would probably have put it somewhat in this shape:—

"Mr. HOME.

FARADAY.

"Dear Sir,—We are desired by Mr. Faraday to say that he will be prepared to investigate any phenomena which you may be in a position to submit to his notice at — on —. Mr. Faraday to be accompanied by Mr. A. and Mr. B.—We are, dear sir, faithfully yours,

"QUIRK, GAMMON, AND SNAP."

It is surely not very surprising that it did not occur to Mr. Faraday to write in this style, nor will his admirers much wish that it had occurred to him. So far we agree with Mr. Palgrave's criticisms; but we think they fail upon another point. It was not Mr. Faraday's object to bring Mr. Home to a point. On the contrary, he knew perfectly well what to think of the whole subject, and had no wish to waste his valuable time and energies on such a wild-goose chase as was proposed to him. The state of his mind appears to us to have been at once perfectly clear and quite natural. He felt and expressed upon a variety of grounds, which are clearly indicated in his letter, the utmost contempt for the whole set of manifestations and phenomena which cost poor Mrs. Lyon so large a sum of money and so much litigation. At the same time he felt that if Mr. Home's friends, having express notice of the state of his feel-

* "I employ this word on my own responsibility, and leave Professor Tyndall at full liberty to repudiate it—on his own account."

ings, still wished him to investigate the subject, it was not for him to refuse. It is fair to him to remember that it was not he who wished to trouble the spirits, but the spirits or their disciples or semi-disciples who troubled him. He says expressly that, having investigated such matters in former times, he had had quite enough of them. 'It would be a condescension on my part to pay any more attention to them now. . . . I do not wish to give offence to any one, or to meddle with this subject again. I lost much time about it formerly. . . . but found nothing worthy of attention,' &c. His list of questions was obviously drawn up as a half-humorous *reductio ad absurdum* of the whole thing, and no doubt with a very distinct anticipation of what actually happened, namely, that his terms would be refused. The letter, in fact, is simply a way of saying to Mr. Home, I do not care to investigate your phenomena or manifestations, because I have the strongest possible suspicion, grounded upon previous investigations of the same sort of thing, that you or your friends' pretence of wishing to have them investigated scientifically is a mere pretence, and that you are no better than a charlatan. Still if you do insist on my coming to investigate I do not absolutely refuse. We see nothing in this at all unnatural or unworthy of Mr. Faraday's character and position.

"So much as to Mr. Faraday's position in the matter. With respect to Mr. Tyndall the question, we think, is somewhat different. He is not quite entitled to take up Mr. Faraday's line, because he does not exactly occupy Mr. Faraday's position. He comes forward on the present occasion as a challenger, and that position binds him to treat the person challenged with respect. As Mr. Palgrave truly says, you need not meet a man at all, but if you consent to do so you make him your equal *pro hac vice*. We think that the expressions in Mr. Tyndall's letters, in which he adopts Mr. Faraday's letter in its entirety, neglect this distinction. Perhaps, however, the neglect is after all more apparent than real, and it is easily accounted for by the characteristically chivalrous way in which Mr. Tyndall takes the part of his old master. He cannot bear to decline the responsibility of a single expression used by him, or to admit that he made mistakes of even the most trifling character. In the eagerness of his sympathy he appears to us to make the mistake of adopting language proper under the circumstances in which it was used, but not suited to the circumstances under which it was adopted. Be all this how it may, one point is perfectly clear, and must not be allowed to escape attention under the cloud of controversy between third persons and on collateral issues. Mr. Tyndall's last letter repeats his challenge to Mr. Home in terms perfectly inoffensive, quite independent of all the objections which might be taken to Mr. Faraday's letter, and which supply no sort of excuse for any evasion. He says (in substance) that he is ready to meet Mr. Home without any condition or programme if only he is permitted to apply to the examination of his subject the ordinary scientific methods used for the investigation of nature. No man can speak more fairly. Mr. Home has as yet made no reply. If he chooses to do so, and to make our columns the medium for his answer, we will try to repeat it to the world in a manner more generally intelligible and unequivocal than that which mediums usually employ, but further discussion upon collateral issues we must beg leave to decline. We may observe, in conclusion, that we agree with Mr. Lewes in thinking that the fact that Mr. Tyndall has formed and expressed an unfavourable opinion upon Mr. Home's pretensions is no excuse whatever to Mr. Home for refusing his challenge. The disbelief is the very reason why the challenge is given."

(To be continued.)

A NEW WONDER!—There is a baby with a halo away in St. Louis, in the United States. It seems to have got its halo a little before time, and it appears to fit. The heavenly child is a son of one Mr. Field, and goes into a trance and, "with an expression almost beatific," develops this aureole. The doctor can't make it out, and "is keeping a diary of this most extraordinary case." That is as it should be. One day we shall hear that this beatific child is in a caravan going "on tour."

ALL goes to show that the soul in man is not an organ, but animates and exercises all the organs; is not a function like the power of memory, of calculation, of comparison, but uses these as hands and feet; is not a faculty, but a light; is not the intellect or the will, but the master of the intellect and the will; is the background of our being, in which they lie; an immensity not possessed, and that cannot be possessed. From within or from behind, a light shines through us upon things, and makes us aware that we are nothing, but the light is all.—EMERSON.

JOTTINGS.

Darwin tells us in his Autobiography that once, when he was returning to school on the summit of the old fortifications of Shrewsbury, which had been converted into a public footpath with no parapet on one side, he walked off in a fit of abstraction and fell to the ground, a distance of seven or eight feet. "Nevertheless the number of thoughts which passed through my mind during this very short but sudden and wholly unexpected fall was astonishing and seems hardly compatible with what physiologists have, I believe, proved about each thought requiring quite an appreciable amount of time."

Darwin also relates an amusing anecdote of the old Earl Stanhope. "He seemed to believe in everything that was to others utterly incredible. He said to me one day, 'Why don't you give up your fiddle-faddle of geology and zoology, and turn to the occult sciences?' The historian, then Lord Mahon, seemed shocked at such a speech to me, and his charming wife much amused."

"Nizida's" article on "Subjective Communion with Spirits" in last "LIGHT" contains much important truth. The mistake made in the past in seeking to drag spirit down to the plane of matter instead of trying to raise ourselves to the plane of spirit has been fruitful of mischief. It is well that a man should satisfy himself by objective facts that he can communicate with the world of spirit. It is well, too, that he should then remember that "the highest communion a man can possibly have with spirits is *subjective communion*."

The *New Age* has been interviewing Mr. Voysey, according to the pestilent practice which Mr. Stead has succeeded in naturalising in this country. Mr. Voysey seems to have said some things which would rudely shock orthodox theologians. He repudiated Bibliolatry, expressed a firm disbelief in the doctrine of eternal punishment, and said that he believed "as great a number of infidels attend church as believers." In this last respect he promulgates a view which most close observers share.

Dr. Elliott Coues on "Charlatans" (*Religio-Philosophical Journal*) is some of the most amusing reading we remember to have come upon for a long time. The advent of Mr. Richard Hodgson as adviser to the American Society for Psychical Research has stirred the Professor's bile, and he gets rid of some four or five columns of scalding irony and sarcasm. The original appeared in *Le Lotus*, and must have been very pretty reading in French. The translation is neat enough.

We see that Mr. Morse's new series of lectures on "Practical Occultism" is issued in San Francisco. They deal with mediumship, magic, sorcery, witchcraft, and the occult generally. William Emmette Coleman contributes a preface, and the price is fixed at one dollar.

A Theosophical Publishing Society has been started for the purpose of reprinting articles of permanent value that have appeared in journals or magazines. The society also contemplates the issue of original matter and reprints of rare old works dealing with the occult. The secretary may be addressed care of George Redway, 15, York-street, Covent Garden, W.C. A subscription of five shillings per annum entitles each member to receive all ordinary publications of the society.

Among the subjects interesting to Spiritualists which are proposed for publication we find: *The Popular Idea of Soul Survival*; *Studies in Swedenborg*; *Spiritualism and Theosophy*; *Reincarnation*; *Emerson and Occultism*; *The Borderland between Spirit and Matter*; *A Haunted Castle in the Nineteenth Century*; *The Alchemy of Life*; *Miracles*; *What is True Christianity?* *Experiences in Oriental Black Magic*; *Nature's Human Magnets*; *Psychological Studies*; &c., &c.

The *Daily Telegraph* wants to know "whether in England we have quite ceased to believe in ghosts, fortune-telling, palmistry, and astrology." We are happy to say that we havenot: that there is an increasing number of people who have a rational conviction that ghosts have always existed, and that their existence can be scientifically proven: that many believe on quite coherent principles that the relation between man, the microcosm, and the universe, the macrocosm, is intimate, and

that this relation is objectively made manifest, and can be shown to exist "by palmistry and otherwise." Certainly we have not ceased, and have no intention of ceasing, to believe in ghosts. We hope to become ghosts ourselves eventually, when we have done with this little bit of the great universe, and are released from the burden of the flesh, which clothes our spiritual body, and adapts it to its present environment.

"Something Went Wrong" (Tinsley's : Price 1s.) is a story based on hypnotism, interesting to students of psychical phenomena. Dr. Riches is the author, and W. H. Smith condescends to sell the book.

The *People's Friend* continues to publish articles by the editor on hypnotism, and kindred subjects. The seventh of the series deals with clairvoyance, and narrates a good case within the experience of the editor. We shall be glad to see the continuation of these papers, which are interesting and clearly written. They must reach a number of readers who will find in them new material for thought, for the *Friend* has a large circulation. The *New Age* also has a story based on hypnotism, a fashionable subject just now.

From the *New Age* :—

"The poor astrologer who tries to get a few shillings by 'reading the stars' in this country is put into prison as a fortune-teller. In India the science has flourished for centuries, and the astrologer is held in the greatest respect. There are, however, a few sceptics even in the land of the Ind who refuse to believe the stars control the careers of men. One of these has thrown down a challenge to the astrologers which I should like to see taken up. It is that they should name the dates on which the 600 delegates to the Madras Congress will die. That ought certainly to be a good test. Now Raphael and Old Moore and Zadkiel, here's a chance for you!"

That is what we call a truly modest and rational request.

One day a week in bed! That is the latest remedy for an over-driven and overtaxed nervous system. We have our nerves, but as Lord Derby said of his gout and the prescribed wine, the remedy is worse than the disease.

The subjoined, from a Manchester paper, is a change from the ever recurrent folly that newspapers usually print about Spiritualism. Many good people ask respecting our belief, *Cui bono*? We are far from thinking that Spiritualism would discharge its duty by supplementing the deficiencies of the police: but in this case it has done so :—

"Catherine Gibbons, a servant girl, who appeared before the county stipendiary at Manchester last Saturday on a charge of having stolen £16, the property of a guest staying in the house in which she lived as servant, will, in future, have a lively horror of Spiritualism. Professional eyes soon discovered that the robbery had been committed by someone inside the house. The girl, however, firmly adhered to her story of denial till one of her fellow-servants, a believer in Spiritualism, told her that it was useless to deny taking the money, as 'he had been informed by the spirits that she had done so and had hidden it.' The girl was so completely thunderstruck by this remark that she immediately made a full confession of the theft. It appeared that she had gained possession of the money when she heard a footstep on the stairs, and, knowing that her presence in the room would lead to her being suspected, she hastily disarranged the room, threw open the window, and concocted a burglar story. For once Spiritualism has to be thanked for having been the principal agent by which an improvised mystery was quickly elucidated."

Severe but perhaps beneficial, and, at any rate, not in accordance with the "*de mortuis nil nisi bonum*."

"This is the way a drunkard's grave has been distinguished by his widow in Atchison, Kansas, who wished to make his death a lesson to all young men who may come that way. The monument is a dull-red granite shaft, broad at the base and tapering towards the top, and stands on a slope some fifty feet back from the main road. The image of a snake, about as thick as a man's arm, is wound around it from the base to the apex. On the four sides of the pedestal is engraven, in large, plain letters, this inscription :—

'RICHARD HARRIS,
Died Feb. 13, 1887,
of Delirium Tremens,
Aged 41 Years.'

From the *Echo*. True or only *ben trovato*?

"The Czar seems to have some native humour, although he is not generally credited with it. A 'thought reader' being at the Winter Palace for the purpose of amusing his Majesty and family was directed to divine what the young Czarewitch was thinking of. After about ten minutes he went up to the Czar, and took a ring from his finger. It proved to be the article that the little Prince had fixed his mind on. 'Now,' said the Czar, 'I may not be a thought-reader, but I have known that you wanted this ring long ago. You had better keep it. I should not have required ten minutes to discover what your wish was.'"

CORRESPONDENCE.

[It is desirable that letters to the Editor should be signed by the writers. In any case name and address must be confidentially given. It is essential that letters should not occupy more than half a column of space, as a rule. Letters extending over more than a column are likely to be delayed. In all cases correspondents are urgently requested to be as brief as is consistent with clearness.]

The "New Church" and Spiritualism. To the Editor of "LIGHT."

SIR,—Under the above heading, a correspondent of yours—Mr. C. Nicholson—addressed you a month ago, but I waited to see what reply would be given to it by others of more authority on the subject than myself. As, however, it failed to call forth any response, except a few lines from "M.A. (Oxon.)," who only slightly adverted to it, I wish to make a few remarks on the same.

There is now a large body of evidence for the truth of certain mysterious phenomena, accumulated year by year in various countries, the most advanced on the globe, and how does your correspondent propose to deal with it? Instead of examining and scrutinising the evidence, he attacks the problem in an abstract fashion, and produces a theory, not his own, but that of an adversary, which explanation of the belief in the phenomena he himself "thinks absurd," but as it purports to be "scientific," he demands to know what answer can be given to it! As he believes the pretended explanation to be "absurd" on the face of it, he cannot also think it "scientific," or entitled to any answer. The true answer to him is—leave the theory alone for the time, but first go and examine the evidence. A large body of asserted facts—asserted by intelligent and credible witnesses of good position and standing in society—is not to be disposed of by a doubtful theory—one, too, absurd in his own estimation. What would become of the Biblical narratives if an abstract theory was a sufficient answer to a living history which has changed the face of the moral world?

And now to come to the Swedenborgians and their "New Church," by which lofty style is designated one of the smallest and least progressive of sects, which, though it is now a century old, has shown no capacity either of interesting society or of acquiring fresh numbers or increased influence. It may not die out, but it does not advance.

It has surprised many that a sect which is itself founded on the claim to abnormal communion with the unseen world in the person of its prophet, should have exhibited such a cold, suspicious, and even hostile attitude towards the modern Spiritualistic movement. It may be deplored, but it can be accounted for. As the Mussulmans exclaim "God is great, and Mahomet is His Prophet," so the Swedenborgians exclaim with equal fanaticism, "God is great, and Swedenborg is His last, sufficient, and only Prophet since Christ, and there never will be another—all revelation is closed and completed in him to the end of time. Therefore, listen to no other teacher. If anything is added to his teaching, it is superfluous. If anything is said different from his teaching, it is false!"

Such is their stand-point, and it accounts for the utter sterility of this society. It was in an evil hour for the fame and influence of Swedenborg that his idolators—the term is not a bit too strong—constituted themselves a Church or sect. But they have injured and impaired his authority even more by steadfastly resisting the publication of a most needful work—a judicious selection or compendium from his vast and multifarious writings. For one who has written literally scores of thick volumes, enough to fill the shelves of a library, this, one would have thought, would be a work manifestly desirable, and which would have been early attempted.

Not at all. The "New Church" has always frowned on any such design. Such is their total and abject prostration before his authority and mission that they deem such a design nothing less than sacrilege. Though the enormous majority of them have not read, and never will read, the quarter of a tithe of his writings, yet they worship the whole of them.

"Not knowing what they love, but love it all."

And yet there were ample signals flying in the sight of all who were not mentally blind, that Emmanuel with all his greatness was not infallible—witness his absurd and untenable dogma of plenary inspiration, and that extending to every letter and syllable of the Canonical books. Some arcanum of heavenly wisdom is contained in every sentence. It is more than a

reproduction of the fanaticism of the Mohammedans in regard to the Koran.

I will now only advert to another instance of mental aberration on the part of this greater seer and writer. He denies the possibility of any moral advance after death. Every chance, every hope, is bounded by that event. God Almighty bars the way, and has decreed that a few short years of mortal life passed under every disadvantage shall carry the weight and determine the issues of a coming eternity. All the cruelty, sternness, and unreason of the worst Calvinism is concentrated in this inhuman dogma.

I will merely, in conclusion, say that a compendium or selection from the writings of Swedenborg, eliminating all that is doubtful, dangerous, or false, and preserving what is valuable, deep, beautiful, and Divine—and there is indeed a large treasure of such sayings—would be a work of inestimable value, and might probably be contained in four or five octavo volumes. We should thus enjoy better access to the gold, silver, and precious stones of this great author, carefully sifted from the wood, hay, stubble, and chaff.

A compendium of this kind appeared at Boston, U.S.A., some few years ago. Of course it was denounced by the Church, but that would be the best indication of its necessity and value.

G. D. HAUGHTON.

The Highest Communion.

To the Editor of "LIGHT."

SIR,—At the end of a little pamphlet, I believe by Miss F. J. Theobald, we have some interesting paragraphs on the possibility of hearing the voice of the Divine Spirit. However blessed it may be to be in communication with the higher intelligences, it would seem to be more so still to strive after the highest union and communion with the I AM, in, by, and through whom all spirit power exists, since He alone is, and all else is but His shadow.

In the early days of Christianity, evidently this, and nothing less, was the aim and object of the Church. "My sheep hear My voice"; "The Holy Ghost said, Go, join thyself to this chariot." In these passages evidently the voice is the voice of God, the words are those of the Divine Spirit.

"When He, the Spirit of Truth, is come, He will guide you into all truth." No created intelligence, however high, could claim such a power as this; could claim, in short, infallibility. We are told by a man, who is generally recognised as speaking with some authority, that "the Spirit searcheth all things, yea, the deep things of God. For what man knoweth the things of a man save the spirit of man that is in him? Even so the things of God knoweth no man but the Spirit of God." It is very evident from St. Paul's writings that he was well acquainted with the knowledge of the occult; but it appears from this whole chapter and from other passages that he depended very little for such wisdom as he really valued on any research on the natural, soulish, astral, psychical plane. His whole soul was set on the highest, the celestial plane of Swedenborg, the spiritual plane of the Epistles, of Jane Lead, and the mystics generally.

His argument seems clear and conclusive, that just as only the spirit of a man can know the things of a man, so only the Spirit of God can know the things of God. For, "who hath known the mind of God that he may instruct Him?" Paul bases all his knowledge upon the fact, "But we have the mind of Christ," the Divine Word, the Divine Wisdom. Then, if only the Spirit of God can know God and things of God, are we wise in turning so much from the knowledge of the Divine, to be gained only through the Divine, to the lesser knowledge, not so certainly to be depended upon, of created intelligences, whether incarnate or otherwise? Surely it is safer to aim at the highest of which our nature is capable, and then joyfully to accept the wisdom given, whether through heaven-sent messengers, or through the inbreathing direct of the indwelling God. Then, indeed, we shall be able to speak, "not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth; comparing spiritual things with spiritual. But the psychical man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned. But he that is spiritual judgeth all things, yet he himself is judged of no man. For who hath known the mind of the Lord that he may instruct Him? But we have the mind of Christ."

Y. Z.

True Dreams.

To the Editor of "LIGHT."

DEAR SIR,—*Apropos* of the story of the fulfilled dream given in your "Jottings" of last week, I send you the following, which may interest some of your readers.

During the time of Mr. Bradlaugh's shameful ejection from the House of Commons, I became much interested in his case, and pending his election for the second or third time—I forget which now, but two days before the election came off—I dreamt that I read in the *Northern Echo* that Mr. Bradlaugh was again victorious, but with a smaller majority than at his previous election, the number of his majority being only 111.

The figures were the most vivid part of the dream, and disappointed me much, being a smaller number than before. I told my husband of the dream next day, who took but little notice of it, but on the third morning after the dream, when the result of the election was published in the papers, he brought me, with much surprise and excitement, the *Northern Echo*, announcing Mr. Bradlaugh's return with a majority of 111—the exact number of my dream.

New Pellon, Halifax.

ALICE BINGROSE.

P.S.—If any of your learned occult readers can furnish a satisfactory explanation of "dreams coming true" it will be interesting to have it published in "LIGHT."

Chiromnomy.

To the Editor of "LIGHT."

SIR,—Among your readers I think there must be some who interest themselves in Chiromnomy, and who can tell me whether it has ever been observed that the length of the palm of the hand increases with age. In my own hand I feel as certain as I can be, without having measured it some forty years ago, that the relative proportion of palm and fingers has thus altered considerably. When young, the fingers were long compared to the palm, and attention to, even anxiety about, minute details, which—according to Désbarrolles—corresponds with such fingers, was a marked characteristic. With the longer palm which now surprises me in the same hand I find growing indifference about trifles, and readiness to take things as they come; as if slow accretions of matter, gaining upon the delicate sensitiveness of nerves, did really make a more synthetic acceptance of life easier than it was of yore: [and, *nota bene*, they are not the paddings of a plump or indolent hand], yet in the admirable little handbook of Messrs. H. Frith and E. Heron Maxwell it is said, p. 35, "The inherent structural shape of the hand never alters." I am eager to know if any one else has noticed the same exception to that rule. What first drew my attention to it, was the spontaneous and frequent remark of a maid who had been over seventeen years in my service, that her fingers had been growing longer for some time: and undeniably improvement in fine needlework and minuteness of care has been striking in her case. Désbarrolles quotes the observation of another writer that length of palm, proportionately in excess of length of fingers, should denote a disposition approximating animality—and an old person's love of ease is no long remove from that,—but he says little besides on this point that I can discover, except that long fingers indicate a turn for analysis, and short ones the reverse. Is there any book on hand extant where more can be learned as to this?—Yours obediently,

A. J. PENNY.

The Astral Bell.

To the Editor of "LIGHT."

SIR,—I am induced to bring to your notice a certain phenomenon, which apparently resembles the "astral bell" of the occultists, though for what purpose it is produced we cannot determine. Perhaps some of your readers can enlighten us.

A few days after installing ourselves in our present dwelling I noticed the sound of a bell ringing in one corner of my own room. Having for some months had slight mediumistic experiences (in the shape of questions answered) with a small travelling clock I have used constantly for fourteen years, I imagined the bell to be connected with this, and, according to my custom, made no mention of it in the family circle, one and all being wholly unsympathetic on such subjects.

Day after day, night after night this went on, no answers being vouchsafed to questions, mental or out-spoken. At last, one night, the member of the family who occupies the room next mine (the communicating door being always open) called

out that she wished that horrid little clock would stop striking and ringing in that unearthly manner, as it prevented her from sleeping; and it went on so every night, and day and night. Then I knew it was no fancy of my own, but that others heard it. At once I put the clock in a room on the other side of mine, and closed the doors between. But the bell did not stop. It rang in the corner where the clock had stood, then at the foot and at the head of my bed, then over the bed, and finally all round the room. Again my cousin called, begging me to remove the clock, and finally she came in to find, to her alarm and annoyance, the clock gone, but the bell louder than ever.

Since then it has, with intervals of days, and once of a week, followed me from room to room, to my great inconvenience. Once or twice it has been heard even in carriages and shops, and once in a theatre, directly in front of my face, so that my neighbours started and looked curiously at me.

The sound is not always the same; sometimes it is a distant bell, sometimes close and sharp; sometimes like a zither string, sometimes three notes of a chord and then the full chord, major or minor as the case may be; in various keys; sometimes it is one note, sometimes another, from A to E, never lower, never higher.

I must not omit to state that there is no musical instrument in the apartment except a piano, which was *not* here until the bell had been noticed for two months.

The servants hear the sound, and are, after the manner of their kind, frightened and superstitious; look curiously at me, and leave. A mediumistic friend says it has been communicated to her that it is to serve as a notification of the bestowal upon me of wonderful musical powers from the sphere of harmony.

To us in the family, believers and unbelievers, it appears simply to foretell disaster and trouble, for when the bell has rung loudest we are sure to have some misfortune, or to hear ill tidings.

If any intelligence desires to communicate, could it not use the force thus uselessly expended to establish distinct communication with one desirous to hold herself open to receive communications in all good faith? If a spirit of evil (God forbid!), why choose such a harmonious method?

PUZZLED.

Mr. Robert Cooper.

[We have received the following letters to which we are glad to give publicity. Mr. Cooper deserves well of Spiritualists].

To the Editor of "LIGHT."

DEAR SIR,—Inclosed is copy of a circular letter which has been sent to influential Spiritualists, on behalf of the pioneer of our cause who has been overtaken by a series of misfortunes. So far, the contributions received are very inadequate for the purpose required, and I shall esteem it a favour if you will kindly bring the matter before the readers of "LIGHT," and ask the American Spiritualist journals to please copy, as Mr. Robert Cooper resided for five years in Boston, Mass., where he devoted himself to the furtherance of the same work.—Yours faithfully,

Rede Hall, Burstow (by Crawley), Surrey. W. TEBB.
February 20th, 1888.

[Contributions may be sent to Mrs. Tebb, 7, Albert-road, Regent's Park, London.]

"DEAR SIR,—Among the pioneers and active workers in the movement of modern Spiritualism, an honourable and foremost place is due to Mr. Robert Cooper, of Eastbourne.

"When a quarter of a century ago he became convinced that Spiritualism was a great and important truth, he devoted his time and means unsparingly to its diffusion, first in his immediate neighbourhood by public lectures and letters in the local Press, and subsequently in a wider sphere among the community at large.

"In 1863 he founded, and for four years sustained at his sole charge, the Spiritual Lyceum, Newman-street, Oxford-street, the first institution of the kind in the Metropolis and where an active propaganda was maintained by the regular delivery of public lectures, the holding of séances and public meetings, the loan and sale of books and publications, and the issue and circulation of tracts.

"About the same time he established the *Spiritual Times*, the first weekly London journal exclusively devoted to the advocacy of Spiritualism, and from 1863 to 1867 he bore all the expense of its editing, printing, and publication. In 1865 the Davenport Brothers, accompanied by Dr. Ferguson, visited England, and made a great impression by the remarkable manifestations of spirit power presented through their mediumship. When Dr. Ferguson returned to America his place was supplied by Mr. Cooper, who travelled with the brothers in England and Ireland, introducing them to public audiences by appropriate lectures and addresses.

"While thus engaged and through his connection with Spiritualism Mr. Cooper was made the subject of a vexatious prosecution, and was nearly involved in very serious consequences arising out of it. By reason of the losses and misfortunes in business he now left England for America, where as in England, he was an untiring and zealous advocate of the cause he had so deeply at heart, and where his single-minded earnestness gained for him the esteem and respect of all who knew him. Returning to England worldly troubles gathered close and fast around him until now in his sixty-seventh year, with blindness and failing health, immediate steps are necessary to save him from utter ruin. It would be a disgrace to Spiritualists as a body if one who has so strong a claim upon them were suffered to fall into destitution, and a few friends have determined to make an effort, by means of annual subscriptions, to provide him an annuity, sufficient at least, it is hoped, for his moderate wants, and to enable him to pass the remainder of his days in comfort and content.

"Will the benevolent readers of 'LIGHT' kindly co-operate in this good work, by placing their name against an annual subscription for this purpose?—I am, dear sir, yours faithfully,

"7, Albert-road, Gloucester Gate,
"London, N.W.

"WILLIAM TEBB.

"February 19th, 1888."

The following annual subscriptions are already promised:—

	£	s.	d.
Lady Caithnes:	5	0	0
Thos. Grant	5	0	0
William Tebb	5	0	0
A. C. Swinton	1	1	0
Dr. Stanhope Speer	1	1	0
Thomas Shorter	1	0	0
Emma Shorter	1	0	0
Hon. Percy Wyndham	1	0	0

DONATIONS.

Sir Chas. Isham	1	0	0
Dr. Geo. Wyld (for three years)	1	0	0

The Hypnoscope.

To the Editor of "LIGHT."

SIR,—In Hellenbach's *Birth and Death* mention is made of the "Hypnoscope," a powerful magnet. Can any of your readers tell me where I am likely to get one? Opticians do not seem to have heard of it in the part of the country where I reside.—Yours truly,

G. B. K.

February 21st.

Gilles de Retz.

To the Editor of "LIGHT."

SIR,—In reply to "F. Ll.," permit me to say that far from being a mystic Gilles de Laval, Seigneur de Retz, was the most profligate man in his century. This monster's story, well nigh impossible to be thoroughly recorded, may be found in Eliphas Lévi's *Histoire de la Magie*, p. 281.—Yours sincerely,

Marseilles, February 20th.

B. S.

TO CORRESPONDENTS.

W. C. L.—Declined with thanks.

LONDON OCCULT SOCIETY, REGENT HOTEL, 31, MARYLEBONE-ROAD.—Dr. S. Chadwick will lecture next Sunday on "Phrenology proved by the Characteristics of all Nations." Phrenological examination at the close. During the evening a "Spiritual Invocation" will be sung.—F. W. READ, Secretary, 79, Upper Gloucester-place, N.W.

SOUTH LONDON SPIRITUALISTS' SOCIETY, WINCHESTER HALL, HIGH-STREET, PECKHAM.—Sunday morning last was well spent in discussion with opponents, which will be continued on Sunday morning next by Mr. J. Veitch. In the evening Mr. J. Humphries delivered a good address on "Planetary Influence on Man," to a fair audience. Mr. Iver MacDonnell will speak on Sunday evening next on "Spiritualism a Science."—W. E. LONG.

NORTH LONDON ASSOCIATION OF SPIRITUALISTS.—The usual weekly meeting was held in the Wellington Hall on Tuesday, Mr. Darby presiding. Mr. Rodger delivered a short address upon "The History of the Bible," and Mrs. Wilkinson gave a number of clairvoyant descriptions, which were in most cases acknowledged to be correct. The tests were remarkable, and must have carried conviction to the minds of the sceptics present. Mrs. Wilkinson has promised to take the platform again one day in the near future. The meetings commence at 6.30 p.m., and all are earnestly invited.

TESTIMONY TO PSYCHICAL PHENOMENA.

The following is a list of eminent persons who, after personal investigation, have satisfied themselves of the reality of some of the phenomena generally known as Psychical or Spiritualistic.

N.B.—An asterisk is prefixed to those who have exchanged belief for knowledge.

SCIENCE.—The Earl of Crawford and Balcarres, F.R.S., President R.A.S.; W. Crookes, Fellow and Gold Medallist of the Royal Society; C. Varley, F.R.S.E.; A. R. Wallace, the eminent Naturalist; W. F. Barrett, F.R.S.E., Professor of Physics in the Royal College of Science, Dublin; Dr. Lockhart Robertson; *Dr. J. Elliotson, F.R.S., some time President of the Royal Medical and Chirurgical Society of London; *Professor de Morgan, sometime President of the Mathematical Society of London; *Dr. Wm. Gregory, F.R.S.E., sometime Professor of Chemistry in the University of Edinburgh; *Dr. Ashburner *Mr. Rutter; *Dr. Herbert Mayo, F.R.S., &c., &c.

*Professor F. Zöllner, of Leipzig, author of *Transcendental Physics*, &c.; Professors G. T. Fechner, Scheibner, and J. H. Fichte, of Leipzig; Professor W. E. Weber, of Göttingen; Professor Hoffman of Würzburg; *Professor Perty, of Berne; Professors Wagner and *Butlerof, of Petersburg; *Professors Hare and Mapes, of U.S.A.; Dr. Robert Friese, of Breslau; M. Camille Flammarion, Astronomer, &c., &c.

LITERATURE.—The Earl of Dunraven; T. A. Trollope; S. C. Hall, Gerald Massey; Sir R. Burton; *Professor Cassal, LL.D.; *Lord Brougham; *Lord Lytton; *Lord Lyndhurst; *Archbishop Whately; *Dr. R. Chambers, F.R.S.E.; *W. M. Thackeray; *Nassau Senior; *George Thompson; *W. Howitt; *Serjeant Cox; *Mrs. Browning; Hon. Roden Noel, &c., &c.

Bishop Clarke, Rhode Island, U.S.A.; Darius Lyman, U.S.A.; Professor W. Denton; Professor Alex. Wilder; Professor Hiram Corson; Professor George Bush; and twenty-four Judges and ex-Judges of the U.S. Courts; *Victor Hugo; Baron and Baroness Von Vay; *W. Lloyd Garrison, U.S.A.; *Hon. R. Dale Owen, U.S.A.; *Hon. J. W. Edmonds, U.S.A.; *E. Sargent; *Baron du Potet; *Count A. de Gasparin; *Baron L. de Guldentubbe, &c., &c.

SOCIAL POSITION.—H. I. H. Nicholas, Duke of Leuchtenberg; H. R. H. the Prince of Solms; H. S. H. Prince Albrecht of Solms; *H. S. H. Prince Emile of Sayn Wittgenstein; Hon. Alexander Aksakof, Imperial Councillor of Russia; the Countess of Caithness and Duchesse de Pomar; the Hon. J. L. O'Sullivan, sometime Minister of U.S.A. at the Court of Trieste; M. Favre-Clavairoz, late Consul-General of France at Trieste; the late Emperors of *Russia and *France; Presidents *Thiers and *Lincoln, &c., &c.

WHAT IS SAID OF PSYCHICAL PHENOMENA.

J. H. FICHTE, THE GERMAN PHILOSOPHER AND AUTHOR.—“Notwithstanding my age (83) and my exemption from the controversies of the day, I feel it my duty to bear testimony to the great fact of Spiritualism. No one should keep silent.”

PROFESSOR DE MORGAN, PRESIDENT OF THE MATHEMATICAL SOCIETY OF LONDON.—“I am perfectly convinced that I have both seen and heard, in a manner which should make unbelief impossible, things called spiritual, which cannot be taken by a rational being to be capable of explanation by imposture, coincidence, or mistake. So far I feel the ground firm under me.”

DR. ROBERT CHAMBERS.—“I have for many years known that these phenomena are real, as distinguished from impostures; and it is not of yesterday that I concluded they were calculated to explain much that has been doubtful in the past; and when fully accepted, revolutionise the whole frame of human opinion on many important matters.”—*Extract from a Letter to A. Russel Wallace.*

PROFESSOR HARE, EMERITUS PROFESSOR OF CHEMISTRY IN THE UNIVERSITY OF PENNSYLVANIA.—“Far from abating my confidence in the inferences respecting the agencies of the spirits of deceased mortals, in the manifestations of which I have given an account in my work, I have, within the last nine months (this was written in 1858), ‘‘had more striking evidences of that agency than those given in the work in question.”

PROFESSOR CHALLIS, THE LATE PLUMERIAN PROFESSOR OF ASTRONOMY AT CAMBRIDGE.—“I have been unable to resist the large amount of testimony to such facts, which has come from many independent sources, and from a vast number of witnesses. . . . In short, the testimony has been so abundant and consistent, that either the facts must be admitted to be such as are reported, or the possibility of certifying facts by human testimony must be given up.”—*Clerical Journal*, June, 1862.

PROFESSORS TORNEBOM AND EDLAND, THE SWEDISH PHYSICISTS.—“Only those deny the reality of spirit phenomena who have never examined them, but profound study alone can explain them. We do not know where we may be led by the discovery of the cause of these, as it seems, trivial occurrences, or to what new spheres of Nature's kingdom they may open the way; but that they will bring forward important results is already made clear to us by the revelations of natural history in all ages.”—*Aftonbladet* (Stockholm), October 30th, 1879.

PROFESSOR GREGORY, F.R.S.E.—“The essential question is this. What are the proofs of the agency of departed spirits? Although I cannot say that I yet feel the sure and firm conviction on this point which I feel on some others, I am bound to say that the higher phenomena, recorded by so many truthful and honourable men, appear to me to render the spiritual hypothesis almost certain. . . . I believe that if I could myself see the higher phenomena alluded to I should be satisfied, as are all those who have had the best means of judging the truth of the spiritual theory.”

LORD BROUGHAM.—“There is but one question I would ask the author, Is the Spiritualist that work foreign to our materialistic, manufacturing age? No; for amidst the varieties of mind which divers circumstances produce are found those who cultivate man's highest faculties; to these the author addresses himself. But even in the most cloudless skies of scepticism I see a rain-cloud, if it be no bigger than a man's hand; it is modern Spiritualism.”—*Preface by Lord Brougham to ‘‘The Book of Nature.’’* By C. O. Groom Napier, F.C.S.

THE LONDON DIALECTICAL COMMITTEE reported: “1. That sounds of a very varied character, apparently proceeding from articles of furniture, the floor and walls of the room—the vibrations accompanying which sounds are often distinctly perceptible to the touch—occur, without being produced by muscular action or mechanical contrivance. 2. That movements of heavy bodies take place without mechanical

contrivance of any kind, or adequate exertion of muscular force on those present, and frequently without contact or connection with any person. 3. That these sounds and movements often occur at the time and in the manner asked for by persons present, and, by means of a simple code of signals, answer questions and spell out coherent communications.”

CROMWELL F. VARLEY, F.R.S.—“Twenty-five years ago I was a hard-headed unbeliever. . . . Spiritual phenomena, however, suddenly and quite unexpectedly, were soon after developed in my own family. . . . This led me to inquire and to try numerous experiments in such a way as to preclude, as much as circumstances would permit, the possibility of trickery and self-deception.” . . . He then details various phases of the phenomena which had come within the range of his personal experience, and continues: “Other and numerous phenomena have occurred, proving the existence (a) of forces unknown to science; (b) the power of instantly reading my thoughts; (c) the presence of some intelligence or intelligences controlling those powers. . . . That the phenomena occur there is overwhelming evidence, and it is too late to deny their existence.”

CAMILLE FLAMMARION, THE FRENCH ASTRONOMER, AND MEMBER OF THE ACADEMIE FRANCAISE.—“I do not hesitate to affirm my conviction, based on personal examination of the subject, that any scientific man who declares the phenomena denominated ‘magnetic,’ ‘somnambule,’ ‘mediumic,’ and others not yet explained by science to be ‘impossible,’ is one who speaks without knowing what he is talking about; and also any man accustomed, by his professional avocations, to scientific observation—provided that his mind be not biased by pre-conceived opinions, nor his mental vision blinded by that opposite kind of illusion, unhappily too common in the learned world, which consists in imagining that the laws of Nature are already known to us, and that everything which appears to overstep the limit of our present formulas is impossible—may acquire a radical and absolute certainty of the reality of the facts alluded to.”

ALFRED RUSSEL WALLACE, F.G.S.—“My position, therefore, is that the phenomena of Spiritualism in their entirety do not require further confirmation. They are proved, quite as well as any facts are proved in other sciences, and it is not denial or quibbling that can disprove any of them, but only fresh facts and accurate deductions from those facts. When the opponents of Spiritualism can give a record of their researches approaching in duration and completeness to those of its advocates; and when they can discover and show in detail, either how the phenomena are produced or how the many sane and able men here referred to have been deluded into a coincident belief that they have witnessed them; and when they can prove the correctness of their theory by producing a like belief in a body of equally sane and able unbelievers—then, and not till then, will it be necessary for Spiritualists to produce fresh confirmation of facts which are, and always have been, sufficiently real and indisputable to satisfy any honest and persevering inquirer.”—*Miracles and Modern Spiritualism.*

DR. LOCKHART ROBERTSON.—“The writer” (i.e., Dr. L. Robertson) “can now no more doubt the physical manifestations of so-called Spiritualism than he would any other fact, as, for example, the fall of the apple to the ground, of which his senses informed him. As stated above, there was no place or chance of any legerdemain, or fraud, in these physical manifestations. He is aware, even from recent experience, of the impossibility of convincing anyone, by a mere narrative of events apparently so out of harmony with all our knowledge of the laws which govern the physical world, and he places these facts on record rather as an act of justice due to those whose similar statements he had elsewhere doubted and denied, than with either the desire or hope of convincing others. Yet he cannot doubt the ultimate recognition of facts of the truth of which he is so thoroughly convinced. Admit these physical manifestations, and a strange and wide world of research is opened to our inquiry. This field is new to the materialist mind of the last two centuries, which even in the writings of divines of the English Church, doubts and denies all spiritual manifestations and agencies, be they good or evil.”—From a letter by Dr. Lockhart Robertson, published in the *Dialectical Society's Report on Spiritualism*, p. 24.

NASSAU WILLIAM SENIOR.—“No one can doubt that phenomena like these (Phrenology, Homœopathy, and Mesmerism) deserve to be observed, recorded, and arranged; and whether we call by the name of mesmerism, or by any other name, the science which proposes to do this, is a mere question of nomenclature. Among those who profess this science there may be careless observers, prejudiced recorders, and rash systematisers; their errors and defects may impede the progress of knowledge, but they will not stop it. And we have no doubt that, before the end of this century, the wonders which perplex almost equally those who accept and those who reject modern mesmerism will be distributed into defined classes, and found subject to ascertained laws—in other words, will become the subjects of a science.” These views will prepare us for the following statement, made in the *Spiritual Magazine*, 1864, p. 336: “We have only to add, as a further tribute to the attainments and honours of Mr. Senior, that he was by long inquiry and experience a firm believer in spiritual power and manifestations. Mr. Home was his frequent guest, and Mr. Senior made no secret of his belief among his friends. He it was who recommended the publication of Mr. Home's recent work by Messrs. Longmans, and he authorised the publication, under initials, of one of the striking incidents there given, which happened to a near and dear member of his family.”

BARON CARL DU PREL (Munich) in *Nord und Sud*.—“One thing is clear; that is, that psychography must be ascribed to a transcendental origin. We shall find: (1) That the hypothesis of prepared slates is inadmissible. (2) The place on which the writing is found is quite inaccessible to the hands of the medium. In some cases the double slate is securely locked, leaving only room inside for the tiny morsel of slate-pencil. (3) That the writing is actually done at the time. (4) That the medium is not writing. (5) The writing must be actually done with the morsel of slate or lead-pencil. (6) The writing is done by an intelligent being, since the answers are exactly pertinent to the questions. (7) This being can read, write, and understand the language of human beings, frequently such as is unknown to the medium. (8) It strongly resembles a human being, as well in the degree of its intelligence as in the mistakes sometimes made. These beings are therefore, although invisible, of human nature or species. It is no use whatever to fight against this proposition. (9) If these beings speak, they do so in human language. (10) If they are asked who they are, they answer that they are beings who have left this world. (11) When these appearances become partly visible, perhaps only their hands, the hands seen are of human form. (12) When these things become entirely visible, they show the human form and countenance. . . . Spiritualism must be investigated by science. I should look upon myself as a coward if I did not openly express my convictions.”